could not help thinking if only this one prayer were offered up, Jesus would not refuse a gracious hearing. The following is almost the literal translation;—'O Lord Jesus, lift up thine arm; lift up, lift up, O Lord, Lord Jesus our Redeemer, lift up thine holy arm and deliver us from the cruel Dahomians. O Lord Jesus, remember what they have done to thy saints in Ishagga, how much innocent blood they shed. O Lord, Lord deliver us, that we may not fall into their hands; thou hast sent thy messengers to us with thy holy word; we trust in thee, O Lord, our God; do not forsake us. Thou hast delivered thy people Israel from the hand of Pharaoh, and hast overthrown his army; thou hast delivered Hezekiah and his people from the hand of Sennacherib, who blasphemed thy holy name. Do also remember us, O Lord; remember thy church, remember thy servants, remember our children. O Lord God, deliver us, for thy dear Son's sake. Amen.' Most of these sentences were repeated twice or thrice, as is the case when prayers are offered up in an agony. I sat in a dark, quiet place, many hundreds of warriors passing along without observing me; but I overheard several saying aloud, 'God will deliver us.' I consider the retreat of the Dahomians as one of the greatest victories the church of God has obtained by prayer. There is great rejoicing among all the people; and many heathens acknowledge that it is the arm of the Lord."

China.—To the London Missionary Society belongs the honour of founding the first protestant church in the capital of China. The medical labours of Dr. Lockhart have been eminently successful. From the opening of the hospital in Pekin, a native christian evangelist has been in attendance, who has given oral instruction to the patients, and distributed portions of Scripture and suitable religious tracts. The Doctor's ante-room has been often filled by those awaiting their turn to see him, when thus the Word of Life has been expounded to them. After the lapse of a few months, the fruits began to appear. Several hearers requested baptism, and after due examination were admitted to it. This formal consecration to the christian's faith has excited much attention; and the infant church commences its career under happy auguries of coming good.

The Church Society has determined to abandon the station at Shanghai, and to strengthen its mission in the neighbourhood of Pekin.

RELIGIOUS.

The Diminution of Missionary Income is less than was expected under the special circumstances of the year. Of the four principal foreign societies, the Church Missionary Society reports an income of £151,218; the Wesleyan, which has considerably advanced, of £141,639; the London, of £81,924; and the Baptist, of £27,189; making a total of £401,969, against £410,007 of last year. To this must be added for colonial, continental, and other missions, the sum of £190,730, against £196,473 last year. We have thus a grand total of £592,708 this year, or a diminution of receipts, so far as can be estimated, of nearly fourteen thousand pounds.

The Duchy of Cornwall.—A Bill for providing for the management of the Duchy, having been introduced into the House of Lords, an attempt was made by a high-church Tory peer, to prevent the Prince of Wales from having power to grant leases of land to dissenters for the erection of chapels. This infamous proposal is not likely to meet with countenance even among "Lords Spiritual and Temporal, much less will it when it comes down to the "People's House."

Singular Announcement.—The *Morning Post* of June 11, has this brief paragraph. "The Bishopric of Madagascar. The Bishop of Cape Town has recommended to the Crown the appointment of the Rev. Dr. Ellis, the chief of the London Missionary Society's agents in Madagascar, as the first bishop of the proposed new mission." But how is this to be managed? Dr. Ellis is a Congregational Dissenter.

William Tyndale.—On Friday, May 29, the first stone was laid of a monumental memorial of Tyndale, the martyr, and translator of the Bible. The monument, which is to be erected by public subscription, will be on Nibley Knoll, near Wotton-under-Edge, and in the parish in which Tyndale was born.

Dr. Colenso continues to set his brethren the right reverend and most reverend bishops and archbishops at defiance. He wont turn out. Once a bishop always a bishop; and so he is as good a bishop yet as any of them. He is busy at work with his "arithmetical infidelity."

Italy.—In Parma the Wesleyan mission continues to flourish. A congregation of some two hundred and fifty now regularly assemble in the chapel recently opened; and at the end of nine months' labour, nearly ninety persons are reported as seeking christian fellowship.

TURKEY.—The christian population of Turkey is from time to time alarmed by rumours of conspiracy and massacre. The fierce fanaticism of Mohammedanism knows no abatement of intolerant zeal; and the apprehension of another bloody outbreak is widely entertained. The protestant communities prosper, though exposed to many dangers; not only have they, in the presence of a common enemy, to encounter the proselytising priesthood of the Greek Church, but in some instances their members have been called to endure persecution devised by Roman Catholic hatred. It is estimated that in Syria, from Tripoli to Gaza, the number of protestants, including the European residents, amounts to 1,500; whilst the Greek, Armenian, and other Catholics, are estimated at 80,000, and their co-religionists, the Maronites, at 180,000. Of the Church of England mission at Nazareth Mr. Zellar writes hopefully, but "not yet is the harvest-time." "It appears to me," he remarks, "more and more that an amount of knowledge is indispensable for breaking the ground among Mohammedans and Druses, which is not easily acquired, and which has been but inadequately attained by very few missionaries."

ROMAN CATHOLICS AND MEMBERS OF THE ESTABLISHED CHURCH (IRELAND).—Returns have been issued of the number of Roman Catholics in Ireland in the years 1834 and 1861; of the number of members of the Established Church in Ireland in the years 1834 and 1861; and showing the proportion of Roman Catholics to members of the Established Church in 1834 and 1861 respectively. The number of Roman Catholics in Ireland in 1834 was 6,436,060; and in 1861, 4,505,265. The number of members of the Established Church in Ireland in 1834 was 853,160; and in 1861, 691,872. The proportion of Roman Catholics to members of the Established Church in 1834 was 100 Roman Catholics to 13.25 members of the Established Church; and in 1861, 100 Roman Catholics to 15.35 members of the Established Church.

MADAGASCAR.—The directors of the Norwegian Missionary Society have applied to their brethren of the London Society for their opinion as to the propriety of commencing another and independent mission in Madagascar; and, acting in pleasant contrast to certain Episcopal intruders, they ask them to point out a suitable place for new operations. The English committee answer that they will cordially welcome any fellow-labourers into the field, and promise all the assistance in their power.

GENERAL.

THE SOURCE OF THE NILE.—Mr. T. Herbert Noyes, jun., writing to *The Times*, says:—"The lustre of Captain Speke's brilliant achievement in settling once and for ever the fact that the Lake Victoria Nyanza is the source of the Nile, will not, I am sure, be impaired by the disclosure of the strange fact to which I wish by your permission to direct the attention of geographers,—the fact, namely, that this great lake is correctly laid down in an atlas, published 116 years ago by the name of the lake Zambre, extending from the 4th to the 11th degree of S. latitude, and being about 400 miles by 60 in breadth, while the accompanying letter-press in a very curious detailed account of the district distinctly states the fact that it is the source of the Nile and of two other great rivers. The work in question is 'The Complete System of Geography,' by Emanuel Bowen, geographer to his Majesty, published in two vols., folio, in 1747. The Lake Zambre (*alias* Victoria Nyanza) will be found in the two maps inserted at pages 384 and 480, and this remarkable paragraph at page 482 under the head 'Congo proper':—'This kingdom is watered by several rivers, the most considerable of which is the Zaire above-mentioned, otherwise called the great river of Congo, which Dapper says springs from three lakes. The first is called Zambre, out of which the Nile issues; the second, Zaire, which forms the rivers Lelunde and Coanze, and the third is a lake made by the Nile; but the chief of all is the Zambre, which is as it were the centre from which proceed all the rivers in this part of Africa.' The fact that the true source of the Nile was thus accurately defined more than a century ago appears well worthy of record."

THE ATLANTIC TELEGRAPH.—It is stated that sufficient capital has been subscribed to justify the directors of the Atlantic Telegraphic Company in issuing letters of allotment to the subscribers. After this has been done, we suppose the directors will enter into contracts for the cable, and take the necessary steps for laying it at an early period. The undertaking is so important, that every one will wish the company success.

GARIBALDI.—A resident in Ischia, Signor Giacomo di Luzio, having sent an invitation to Garibaldi to pay a visit to that island for the benefit of his health, recently received the following reply:—"Signor di Luzio,—I thank you for your kind letter, and for the interest you take in my health. For the present I cannot stir from Caprera. Here my wound is healing day by day, and I hope to be soon well."

GIRLS IN THE AMERICAN ARMY.—A Pennsylvania girl, who had been serving as a soldier in the Army of the West for ten months, says she has discovered a great many females among the soldiers, one of whom is now a lieutenant. She has assisted in burying three female soldiers at different times.—*New York Herald.*

AN EDITORIAL APOLOGY.—*The Vicksburg Whig* of April 21, says:—"We owe our readers an apology for the scarcity of reading matter in this morning's paper. The shells from the Yankee battery across the river burst so close to our office yesterday that the printers could do but little work."

POST OFFICE REPORT.—The number of newspapers delivered last year was nearly 78,000,000, which is about half a million more than in the previous year; and the number of book packets was rather more than 14,000,000, being an increase upon the previous year of about 1,700,000.

EXCLUSIVE BURIAL GROUNDS.—The corporation of Halifax has decided not to grant a separate piece of the Halifax Cemetery for the use of the Roman Catholics. The application was strongly opposed by the Dissenters, on the ground of religious equality.

REVIEW OF THE PAST MONTH.

Wednesday, June 24th.

AT HOME.—Since the return of the Queen from Scotland, Her Majesty has, we are glad to observe, taken a few steps out from her long seclusion by visiting several charitable institutions. On the day before the statue of the late Prince Consort, erected in the Royal Horticultural Gardens, was formally uncovered by the Prince of Wales, the Queen visited the place, and spent some time there with much apparent satisfaction. It is reported that Her Majesty contemplates visiting Germany; but at present the Queen of Prussia is on a visit to the British Court. The Prince of Wales has been presented, in a splendid casket, with the freedom of the City of London at a grand banquet given by the Lord Mayor. The Prince has also visited Oxford, and has engaged to be present at the opening of the new Town Hall at Halifax.—In Parliament, Mr. Somes' bill for closing public houses on the sabbath was rejected by a large majority—and on the other hand, a bill for opening the Botanical Gardens at Edinburgh on the Lord's-day, was thrown out by a small majority.

ABROAD.—The rumours of the war in America are exciting, but not decisive. In Virginia, the Confederates have moved from their late position, and the Federals have advanced to occupy it. Little more seems to be known of the two great armies. The siege of Vicksburg, on the Mississippi, seems now to be of the first importance to both parties; and some destructive conflicts have taken place.—The French have taken the city of Puebla, in Mexico.—The Polish insurrection continues. The atrocious conduct of the Russians, in inflicting horrible cruelties on women as well as men, is exciting the indignation of Europe.—The stupid King of Prussia pursues his infatuated course of suppressing the liberties of the people. His son, the Crown Prince, who married our Princess Royal, has protested against such unconstitutional conduct.—The young brother of the Princess of Wales is to be King of Greece, with the title of King George I.—The Emperor of Austria and the King of Italy have each opened their respective parliaments under more pleasing prospects in their financial affairs.

Marriages.

April 7, by license, at Arnsby baptist chapel, Leicestershire, by the Rev. S. Evans, Mr. James Oswin, Burton Overy, to Miss Mary Horton, Saddington.

April 9, at the baptist chapel, Wokingham, by the Rev. John Aldis, assisted by the Revs. P. G. Scorey, and J. Sale, of Calcutta, the Rev. John Aldis, jun., of Lowestoft, to Elizabeth, elder daughter of Mr. James Weeks, of Wokingham.

April 14, at the new baptist chapel, Chippenham, by the Rev. J. J. Joplin, the Rev. T. M. Ind, baptist minister, Corsham, to Mary Smith, youngest daughter of the late Mr. Isaac Uncles, Chippenham. This being the first marriage in the place, the pastor presented the newly-married pair with a large Family Bible.

May 5, at the baptist chapel, Horkinstone, by the Rev. H. Dowson, of Bradford, the Rev. Robert Bowker, baptist minister of Scar Hall, Oxenhope, to Miss Betsy Lobley, of Horsforth, near Leeds.

May 5, at the baptist chapel, Evenjobb, by Mr. Phillips, Mr. T. Hammonds, to Miss E. Nicholls, both of Old Radnor.

May 7, at the baptist chapel, Hatch Beauchamp, by the Rev. J. Chappell, the Rev. E. Curtis, pastor of the church, to Frances Mary, second daughter of Mr. J. Taylor, of Court House, Curry Mallet.

May 7, at the baptist chapel, Trowbridge, by the Rev. T. E. Fuller, of Lewes, Eliza, eldest daughter of the Rev. W. Barnes, to Mr. Arthur Gregory.

May 14, at the baptist chapel, Haslingden, by Mr. P. Pront, Mr. Henry Marsh, to Miss Jane Bilsborrow, both of Accrington.—And May 21st, Mr. John Donaldson, of Haslingden, to Miss Ellen Peel, of Rawtenstall.

May 18, at Portland baptist chapel, Southampton, by the Rev. M. Hudson, Cornelius Thomas Faulkner, of Newtown, to Emma Williams, fourth daughter of Mr. Francis Williams.

May 19, at Belvoir-street chapel, Leicester, by Rev. E. Foster, of Wendover, Mr. E. Richmond, to Miss Elizabeth Inchley.

May 28, in the baptist temple, Newport, by the Rev. Edward Williams, Aberystwith, the Rev. John Morgan, St. Bride's, to Miss Margaret Jones, of Penylan, Castletown.

June 4, at Camden Road chapel, London, by the Rev. C. Bailhache, baptist minister, of Watford, Mr. Sam Hield, of Leeds, to Mary, second daughter of the late Mr. John Heaton, Leeds.

June 6, at the baptist chapel, Honiton, by the Rev. W. Evans Foote, Wm. Buffett, Esq., of Stogursey, Somerset, to Miss M. A. Bovett, of Colestock.

June 8, at the baptist chapel, Princes Risborough, by the Rev. J. J. Owen, Mr. Frederic Percival, Upper Clapton, London, to Maria, youngest daughter of Mr. Samuel Adcock.

Deaths.

March 26, at Manilla, Island of Luzon, from sun-stroke, John Watson Aikenhead, captain of the barque *Agricola*, youngest son of the late Rev. Robert Aikenhead, baptist minister, Kirkcaldy, Scotland. He died in Christ.

April 3, at Leeds Infirmary, Robert Taylor, aged fifty-one, from an accident arising from his horse taking fright at a flag put up in honour of the Prince of Wales' marriage, at Bramley. He was for many years the teacher of the infant class at the baptist Sunday-school, and was highly respected.

April 8, at Birmingham, the Rev. Benjamin Howlett, aged seventy-two. He was educated at Bristol Baptist College, under Dr. Ryland, and was for sixteen years pastor of the church at Burford, and four years pastor at Middleton Cheney. During the last six years he had lived in retirement in Birmingham, in full enjoyment of the Gospel he could no longer preach. His end was not only tranquil but marked by exultant triumph.

May 7, at Forest-row, Sussex, Mary, the beloved wife of the Rev. H. Flower, baptist minister, in her sixty-seventh year.

May 12, at his residence, Northampton Street, London, Mr. Thos. Clarke, for forty-six years a most consistent member of the baptist church, Spencer Place, Goswell Road. He was for many years an efficient deacon of the church, and gave out the hymns in the sanctuary. "With Christ which is far better."

May 12, Mr. R. Bell, of Toddington, Beds., for twenty-six years a worthy deacon of the baptist church in this place. But our loss is his gain.

May 14, aged fifty, Mrs. Jane Lockland, a member of the baptist church, York Road, Leeds. Her end was peaceful.

May 16, at Leicester, aged 62, Mr. James Almey, many years a member of the baptist church, Earl Shilton.

May 21, Robert Leonard, Esq., of Clifton, near Bristol, aged seventy-five. Mr. L. was highly esteemed as an eminent and generous christian gentleman. His death was sudden; for on the previous evening he was on the platform of the Baptist Missionary Meeting, at King-street chapel.

May 24, at Merchant's Parade, Hotwells, Bristol, aged fifty-nine, Mr. Thos. C. Dudley, a preacher of the Baptist Itinerant Society for thirty-seven years, greatly beloved and respected.

June 1, at Berwick-on-Tweed, aged ninety-one years, Euphans, widow of the late Charles Robson, pastor of the baptist church, Castlegate, Berwick.

June 2, at Southampton, a few days after his return from Madeira, Mr. Wilberforce Cox, aged thirty, youngest son of the late Rev. F. A. Cox, D.D., LL.D., baptist minister, Hackney.

YOUTH'S MISCELLANY.

AN ENERGETIC APPEAL FOR MISSIONS.

TO YOUNG MEN.

THIS energetic appeal was made by the Rev. Samuel Coley, Wesleyan minister, at the Annual Meeting of the "Young Men's Baptist Missionary Association."

"I am a little in the position of that gentleman of the sister isle, who remarked that when everybody else had said all there was to say he was called upon to say the rest. I do not undertake to handle the subject which has been placed upon my shoulders and upon my brains at this hour of the evening, but I mean to be free to say what I like and to stop when I please. One great reason, I suppose, why I am here to-night is to express to you some kindly feelings, and tell you how a Methodist heart can feel in reference to such an object as this. I delight to do with anything which connects young men more efficiently with the service of Christ than they have been wont to be connected. It is an advantageous thing to be with you in a meeting so pleasant and profitable as this. It is a good method of conducting the meeting which you have chosen to-night. You do not seem to have a great idea of the formalities of a public meeting, but the intention of the secretaries has been to bring before your minds far more fully those things which will cause you to love the cause of christian missions with greater love than ever before. You have been trying to get before your minds more clearly the power of christian missions. Young men! your fathers, you have been told, are passing away. You sometimes boast of them a little; let me ask you, then, this question—'When you speak well of those who have done the work for God in times gone by, do you ask yourselves whether you are worthy of their high names?' You are to be the men of the future, and upon your shoulders is come down the ark of God, and you will have to bear it onwards. Our fathers have done nobly, and if the cause fail in our time it will be a shame and a disgrace to us. As your fathers go up, letting fall their mantles, it is a serious question whether any of you are prepared to take them, and fill their places and do their work. In my own Connexion, in my own society, a missionary went to his rest during the past year, John Heylin, who used to say, 'If I had ten thousand lives, I would consecrate them all to the missionary work.' Are there any young men who say they should like to consecrate themselves to it? Those who live on the honours their fathers have gained are something like potatoe plants, the best thing belonging to them is underground. You have been told of the power of the gospel, and that is a very glorious thing to become convinced of, but very little comes of saying so. Do not boast of the power of truth, young men, but do your best to get hold of the truth, and then to use it, so that it may be true of you that you are really making the best use you can of yourselves. It was said by a great man in Germany, once, 'I do not know whether I am a great man or not, but this I know, I have made the best that could be made of the stuff.' Perhaps you have not taken that thought sufficiently into your minds, but let your determination now be to make the best you can of the stuff. It is related of John Trebonious that whenever he went into the place where his young pupils were, he would remove his hat and bow to them most respectfully. When remonstrated with for this, he said, 'Among those young men sit the future doctors, and judges, and great men of our country.' Martin Luther was one of those young men. You never can tell when you look at young men what they may become. Never despise a young man; there may be in him powers and capacities that, well disciplined and trained, may make him one of the lights of the world. You young men be ready to do whatever God shall call upon you to do. If I knew the facts of your society's position, I should, no doubt, find that you want not only money, but that you want men; and, believe me, that man who consecrates himself to this great work, is doing the very greatest service, if only he be really consecrating himself to God. I do not mean to say that I should like to put into the minds of a number of young men to be making application to their ministers and pastors, and saying, 'I should like to become a missionary,' and merely from a fitful access of enthusiasm. We want men, not weaklings; we can get those by the score. A few days ago, as I was passing through the streets, the word 'God,' written in pencil on a door-post, attracted my notice, and, on examining it more closely, I found the words, 'Fear God, fear sin; then fear nothing.' A most pithy little sentiment, indeed. John Wesley used to say, 'Give me a hundred men who fear none but God, hate nothing but

sin, and love only souls, and then I will turn the world upside down.' That is the kind of young men we want. We want young men to be consecrating themselves to the work, and to be determined to live for God alone, and determined to toil to make themselves ready for any labours they may have to perform in His cause. It is true that the world is very dark, but there are stars in the sky, and they are all morning stars, and tell of the coming day. What a terrible thing it is that there should be heathen priests translating the writings of christian bishops in order to use them in their lectures against christianity! You remember that, at the time of Christ's crucifixion, proud priests were roused about him who asked him for some sign of his divinity, and he answered never a word; but to the poor thief who cried to him for mercy, Christ showed his divinity and his mercy at the same time. He never reveals himself to his proud opponents, but to those who serve him in humility, he is very gracious. You find in christian missions great evidence of the goodness and grace of God. In the deserts of heathendom there are many oases—little spots where the Word of God is to be found. And we believe his power will ultimately be manifested in such wise that all his enemies will fall before him, and that the time will come when all bad things, all envy, and hatred, and wrongdoing, shall have passed away; when men will stumble over the words when they meet with them in old books; for good will so fill the earth, that all the frowning fortresses shall be crumbled down, and the prisons be covered with moss, or fallen into ruins, and throughout the world there shall be found a holy, loving race; when every house shall be a sanctuary, every family a church, and every father a priest, and all the children of men shall become the servants of Christ. That is the aim at which your missionary effort is being directed."

"A MOTHER IN ISRAEL."

Mr. Robert Holmes, of Yeadon, near Leeds, has kindly furnished us with a brief memoir of Christiana, wife of Mr. Joseph Briggs, of Rawdon, near Leeds, who well deserved the appellation we have placed above; and chiefly because of her devotion, for many years, to the spiritual interests of the children and young persons who came within the sphere of her kind influence. Mr. H. says, "Mrs. Briggs died suddenly on March 19, in the sixty-fourth year of her age. The deceased had been an active and influential member of the baptist church, Rawdon, upwards of forty years. She was baptized and added to its communion, January, 1823, by the late Rev. Samuel Hughes. Mrs. B. was well known for her kindness to the poor, hospitality to ministers, and thoroughly denominational sympathies. She was a hearty co-operator in all local movements having for their object the extension of the kingdom of Christ, and was a liberal and zealous supporter of the institutions of the place of worship with which she was more particularly connected. Mrs. B. took much interest in the young, and was for many years actively and successfully engaged in sabbath school instruction. Many young people, through her instrumentality, have been added to the church. She was strongly attached to the great truths and ordinances of the gospel, and was an ardent admirer of a faithful ministry. Her end was peace; and our loss, which is her gain, is deeply and painfully felt. The funeral was attended by a large number of attached friends, and her remains were carried to the grave by the members of her Bible class. The Revs. Dr. Godwin, Dr. Acworth, and Mr. Holmes, her pastor, took part in the solemn services. We sorrow, but not as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him!"

EXTENSION OF THE GOSPEL.

Be sheathed, O sword of war!
The work of death is done!
The nations, near and far,
Their race of blood have run.
But still one foe remains,
The foe of God and man;
The soul-destroyer reigns,
The monster—"man of sin!"
"Sword of the Spirit," wake!
From Britain's scabbard fly!
His holds of glory shake,
And hurl him from on high!

From Superstition's den,
And Error's ten-fold night,
Chase thou the fiends within,
And slay them in thy might.
While God's own soldiers well
Thy strength, resistless, wield,
The powers of earth and hell
Shall quit the vanquished field.
"Sword of the Spirit," go—
Thy victory's complete;
Then lay thy every trophy low
At our Immanuel's feet.

THE

BAPTIST REPORTER.

AUGUST, 1863.

SELECTIONS FROM SPEECHES AT THE BAPTIST MEETINGS—1863.

THE BAPTIST UNION.

THE CHAIRMAN, Rev. J. H. Hinton, M.A., "*on the aspect of the Baptist denomination in relation to Union.*—Often has it been a matter of regret that the Baptist denomination in England should be so much divided, and often have devout ejaculations been uttered that it might become more united. Occasionally, indeed, attempts have been made towards effectuating an object so much to be desired, and hopes even have been entertained—or at least expressed—of success, especially as one of the fruits of the Bicentenary excitement. It will not, therefore, be unreasonable—I trust it may not be found unprofitable—if I make this subject on the present occasion the theme of a few remarks. The desirableness of denominational union cannot, I suppose, admit of doubt. I, at least, entertain none, and am far from intending to make any observations adapted to suggest even the shadow of one. Obviously, denominational union is denominational beauty, and denominational strength. The unloveliness and feebleness resulting from denominational division are too manifest to be denied. And it would seem that, among evangelical churches, denominational union should be as easy as it is desirable. A difference on any of the fundamental doctrines of the gospel would no doubt be not only a justifiable but a necessary cause of estrangement; as would also any considerable diversity of views on matters of ecclesiastical order; but neither of these causes of separation exists among us. All parties so far hold the grand verities of the gospel as to acknowledge each other as brethren in Christ; and all concur in maintaining the independence of the churches and the congregational system. In point of fact, however, denominational union among Baptists has been slow in manifestation, and difficult of cultivation. We have long been a divided body, and we are so still; and if any progress at all has been made, it is unquestionable both that much remains to be done, and that the most recent efforts have met with little success. Under such circumstances, it may not be without its use to ask what is the prognosis in this case of apparently morbid apathy, and what the prospect of cure? In other words, what is the aspect of the baptist denomination in relation to denomi-

national union? The baptist denomination, while in name *one*, is in *fact* many. If it were an evil spirit it might say, 'My name is Legion.' Let us glance for a moment at its several parts. In the first place, it is divided into two by a difference of doctrinal sentiment, some churches holding the Calvinistic system, some the Arminian. These constitute respectively the General Baptists and the Particular Baptists; bodies distinguished, not, as has been sometimes supposed, by practising open and strict—or general and particular—communion, but by maintaining the doctrines respectively of general and particular redemption. Of these two bodies, the larger, or the Particular Baptist, is itself divided by a doctrinal diversity, according as the Calvinistic system has been found capable of being modified into two forms, which have been called High and Moderate Calvinism. That there is an appreciable difference between these two systems admits of no doubt. Sometimes, indeed, to the system named Moderate Calvinism the honour of being called Calvinism at all has been tenaciously denied, and those who are not High-Calvinists have been reproachfully designated Arminians. Moderate Calvinism, however, is assuredly not Arminianism, as all systematic Arminians will readily acknowledge; and if it may not be called Calvinism—which, however, I think it may—that will scarcely grieve the holders of it, who assuredly are not solicitous to be called after any man. Let it, then, for distinction's sake, be called by another name—say Fullerism; in which case (as has been somewhere suggested) High-Calvinism might be called Owenism—John Owen being more Calvinistic that John Calvin himself, and the proper parent of English High-Calvinism. The Particular Baptist body is further divided by a practical diversity on the subject of communion. It contains churches which restrict fellowship at the Lord's-table to persons who have made profession of their faith by baptism, and churches who admit to communion professed believers in Jesus, although unbaptized. These are called respectively Open-communionists and Strict-communionists. Among these there are still minor differences, but I do not think a notice of them material to the object of the present address. We have, then, six parties. What are the obstacles in the way of their union? Among these I may notice in the first place one of a legal character, which divides the General from the Particular Baptists: I mean the tenor and terms of their trust-deeds. Their ecclesiastical property of all kinds is held, I believe, for the use of the New Connexion of General Baptists. Considering the formation of that body as a separation, on evangelical grounds, from the older and original body of General Baptists, the use of the term was natural and appropriate; but it would scarcely have been adopted if at that time there had been cherished any desire for union in the Baptist denomination as a whole. It is true that this designation was the obvious correlative of the phrase employed in the trust-deeds of the other portion of Evangelical Baptists, whose property was held for the use of Particular Baptists; and it must be admitted that, in both cases, the language used was unfortunate. Unfortunate, at least, in its bearing on the question of union; since, by force of legal obligation, it makes the one denomination of Baptists organically two bodies, and this in a manner altogether incurable except by Act of Parliament. In relation to the Particular Baptists no such impediment exists on a doctrinal ground; the phrase Calvinistic or Particular Baptists, used in their trust-deeds, having always

been held, I believe, to comprehend those called Moderate Calvinists, as well as others. How far trust-deeds which affirm the principle of, and require the maintenance of, strict communion, may be held to constitute the Particular Baptists into two bodies—the Open and the Strict Baptists, can hardly, perhaps, be said. Besides the legal obstacle to union now noticed, one exists of a moral kind. To a great extent, the *feeling* of the respective bodies is not favourable to it. It is true that the constitution of the Baptist Union, which in terms comprehends all Evangelical Baptist Churches, permits the combination of all; an opportunity of which the General Baptists early availed themselves, by giving in a body, through their Association, their adhesion to the Union. It is true, also, that, about two years since, the General Baptist Association, at its annual meeting, passed a resolution, expressive of a desire for further union. At a later period, so much regret was felt by General Baptists that that resolution had not been responded to on the part of the Particular Baptists, that, on this ground explicitly, they declined to indicate in what practical methods a scheme of union might be carried out. It should not be forgotten, however, that the Particular Baptists are not an organized body, as the General Baptists are, and that they are not in possession of any mode by which their united sentiments might be expressed. County or other local Associations would scarcely have presumed on such an utterance; and if they had, fully one-third of the Particular Baptist churches are not in any Association at all. It has been suggested, indeed, that the Baptist Union should have spoken; but the Baptist Union, if in any way a representation of the Baptist body as a whole—which may well be doubted, if not denied—is in no way whatever a representation of the Particular Baptist body, not one half of which is included, while the General Baptists themselves constitute fully one third of it. It may be regretted, however, that the General Baptist Association was so quickly discouraged in its attempt; since well-advised suggestions of a practical kind would have been sure to have gained consideration, and might have done more, by even a partial immediate adoption, to advance the object, than a hundred declarations of sentiment and principle. Giving cheerfully to the General Baptist brethren all the credit that is due to them, and looking now to the Particular Baptists, it must be admitted with sorrow that this body is far from being united within itself. Its differences, both doctrinal and ecclesiastical, are strongly defined and tenaciously held. For the most part the lovers of high doctrine love it too well to sit under a preacher of the moderate order, while the advocates of strict-communion plead loudly for more entire separation from open-communionists than even now exists. As an illustration of what I mean (although I am far from taking it as a sample of the whole body) I may quote the answer which I had from a church in Wiltshire, to which I had sent the usual application for a triennial return. It was in these terms: 'I don't want to have anything to do with Mr. Hinton, or his Union.' I am far from blaming this attitude of isolation—I merely state the fact. Undoubtedly it is quite possible that this tenacity and rigidity may spring from a simple sense of duty, and be an expression of the purest fidelity to Christ and His truth; and, as we are not to judge one another, not a word shall escape from my lips of suspicion that it is not so. Happily for the denomination, as I think, the Baptist Union has continued in existence until now, and has been

useful; but its existence has been a continual struggle; and, even by those who learn only by experience, it must be expected to be so still. My general view of the prospect of denominational union among us will now be easily discerned. That it might to some extent be advanced by well-directed efforts is, no doubt, possible. I would be far from discouraging endeavours in this direction: but that, in the present state of conviction and feeling, it is at all possible as a whole, or even under existing circumstances desirable, I cannot for a moment conceive. At all events, a first object would seem to be to engage Particular Baptists to be united among themselves; they might, then, perhaps, be willing to approach somewhat nearer to the General Baptist brethren. In the present state of sharply defined distinction and alienated feeling among Particular Baptists, for one portion of them to cultivate further union with General Baptists would assuredly be to widen the distance which already separates them from their nearer brethren. What, then, I may be asked, remains to be done? Are we to remain content with our divided condition? Far from it. Only let us apply the remedy at the source of the disease, and not at once delude and weary ourselves with Utopian schemes. We must first become wiser and better Christians; must better understand the will of our Lord, and cultivate proportionally more fervent love to our brethren. Then we shall come together without solicitation, and without hazard. In the meantime let those unite who are prepared to unite, and, according to the grace given to them, do what they may be able to do for the glory of their Lord. Beloved brethren, I am aware that in what I have now read to you, I have uttered sentiments differing, perhaps widely, from those of some highly-respected brethren; but I do not care to say more respecting them than that they are not sentiments lightly entertained. I have watched with lively interest the correspondence in the periodical press—particularly in *The Freeman* newspaper and 'The General Baptist Magazine'—on the subject of denominational union, and I have often been tempted to mix myself up with it; but I have never done so. It seemed to me, however, that the present occasion was one on which I might speak my mind fully and freely. 'I speak as unto wise men: judge ye what I say.' My knowledge of the denomination is not now a growth either of a few years, or of a narrow experience; and the opinions which I have been led to form I express without reluctance, on probably the last public occasion on which I shall have either the responsible honour of giving it counsel, or the exquisite pleasure of receiving a token of its love."

Rev. T. Goadby, London, (General Baptist,) after Mr. Underhill and Dr. Angus had moved a vote of thanks for the address, said, "He felt that their warmest thanks were due to the chairman for his excellent address. He agreed with the whole of it except that part which related to the origin of the Union, about which he knew nothing. He had put down upon a piece of paper this thought, 'Let the Particular Baptists be united among themselves first, and then we may talk about a still broader union.' Now he thought they were united in preaching the gospel to every creature. There might be speculative opinions respecting the extent of the atonement or the particularity of redemption; but, practically, they were one. Perhaps the legal difficulties of union were a little too much magnified in the address. General Baptists of the New Connexion received a little benefit from some of the property

left to the old General Baptists, but that did not press much on their minds—and he did not think that there would be any difficulty in meeting with other sections of the denomination on great public questions. The fact was that the General Baptists were organised, and the Particular Baptists were not, and if they were asked to go further it might be asking them to give up their organisation in order to lose themselves among an unorganised body. Now he did not feel inclined to be absorbed in that way. The only way out of the difficulty would be to drop the word 'General,' and call themselves 'Evangelical Baptists,' and then when the magicians of the denomination with their enchantment had produced union among the Particular Baptists, they, the General Baptists, like the rod of Aaron, would come and swallow up the whole." (Cheers and laughter.)

BAPTIST HOME MISSIONARY SOCIETY.

The CHAIRMAN, John Marshman, Esq. It is to the diffusion of the light of Divine truth in this country we are indebted for that high tone of christian character which we so much value, and for the advantages which we have enjoyed. It is to the diffusion of those principles that we can trace the existence of those benevolent institutions which have been formed for the relief of human misery in every shape. And if, therefore, we desire to strengthen those benevolent efforts, we cannot do it more effectually than by encouraging the work of the Home Missionary Society, and by endeavouring to diffuse those important and edifying truths throughout the land. In this mighty work there is room enough for all denominations of christians; although we have 18,000 clergymen of the Established Church, and 15,000 dissenting ministers, labouring in the cause of christian truth, yet all their efforts are unable to overtake and repress that heathenism which is continually encroaching upon us. It is the duty of each denomination of christians in its own separate sphere to engage, in a spirit of holy emulation, in the work of removing this foul blot from our country. For it seems a strange thing that in this country—the bulwark of protestantism and the mainspring of those exertions which are made for the spread of christian truth through heathen lands—we should be reduced to this state, that two millions of our people are unable to find accommodation in our churches and chapels. In this great work there is room, I repeat, for the exertions of all denominations, and we are asked this evening to contribute our share to it in order that we, as a denomination, may assist the efforts made within its sphere for the extension of christian truth. Before the era of foreign missions, in the beginning of this century, where were all the great and useful institutions for the spiritual benefit of our own land which are the glory of this age? We seem, indeed, to be recompensed for the care which we have taken for the heathen abroad by the additional stimulus it has given to our efforts in our own beloved country. I believe that if we were to remit the efforts we are making abroad for the spread of christianity, we should soon feel the baleful influence of this spiritual indolence in the diminution of the efforts we are making at home. Most assuredly the experience of the present century has given abundant exemplification of the great truth that christian principle, and christian sympathies, and christian liberality has been increased in proportion as its sphere has been expanded, and diminished in proportion as its sphere is contracted.

Rev. R. P. MACMASTER, of Bristol.—Our religion indeed, like charity

—beautiful and blessed charity!—begins at home in the very centre of our denomination, in the very centre of our beloved land. But she does not tarry here, she takes her walks abroad and plants her feet in the sacred footprints of her Lord, and goes through all the world doing good. The ripple of our sympathy is seen to begin within the circle of our denomination, and is never lost, but gradually widens out until it reaches and touches the farthest shore of our common humanity. Indeed one is disposed to pity the man who is not grateful and glad that he is an Englishman. One is disposed to pity the man who can think of our noble Queen,—whom may God long spare in his providence, and bless and beautify her reign over us!—of our free institutions and our national character, and yet not say with a thankful heart, "This is my own, my native land!" In our travels we do find countries with a richer soil, a brighter sky, and a larger population; but in all our travels we find no land with a people so loyal, with institutions so free, with a name so high in the estimation of all civilised nations. Britain has ever opened her arms to embrace and welcome the oppressed of every land. She has lifted up her voice and thundered words of warning into the ear of despots, and whispered tender words of consolation into the hearts of their victims. She has right nobly proved that she has a mind wise to plan, a heart tender to feel, and withal an arm strong to defend. And so liberty loving Italy blesses her; admiring and grateful Greece blesses her; brave though bleeding Poland blesses her; and uncrowned yet kingly men in every land bless her, because she has made many a heart to sing for joy. We rejoice, therefore, in what our country is, and we sympathise in every true-hearted effort to make her greater and better still. And then, true piety unites with true patriotism to rejoice in the existence and success of this society.

Hon. and Rev. B. W. Noel.—I honour a man who, beginning with nothing but his own firm will, strong understanding, and high christian character, could so act upon his fellow men as, after a certain time, to build such a fabric as this; but if I honour a man who can by industry and christian worth, with the blessing of God, collect around him thousands of those who are willing to work with him for Christ and for souls, I do not think those are much less deserving of our respect and reverence who, in circumstances far more depressing, are manifesting fidelity and perseverance. I suppose Paul never preached in a building like this, or if he ever did it was not to speak to admiring crowds, but to those in whose minds the question was being debated whether he should not be thrown to the tiger and the lion to fight them. It is not because he could address assembled crowds and make them hang upon his lips that you admire Paul; but when standing in such a place as Philippi, where he had not a friend, after much prayer he began to unfold his blessed message and began his great work, and did not faint when he was scourged for it, but went on with unflinching courage and determination. Well, if our brethren in this country are labouring in the cottage, in the village, in a small temporary place of worship, or even in a great town, unknown to fame, and with no other recommendation to your sympathy and affection than a warm christian heart and a wish to do good and to save souls, these qualifications are sufficient to demand and ensure our sympathy and respect. Let us tell our fellow men and christians that if we are dis-

senting churches, free from the control of State, or independent churches, self-governed as well as self-sustained; if we are baptist churches, and insist upon the immersion of believers as a condition of their admission; or disciplined churches, and exclude from the Lord's table all those who are not his followers, —let us, I say, tell our countrymen and the world that we are what we seem to be—churches of Christ, and being thus associated together as Christ's, the churches of Christ stand in a certain relation to the world, and we ought to ask ourselves, What is our duty to our fellow men? To seek their conversion, to seek to bring them to Christ. May we have such churches, filled with such members, endued with this spirit, who, wherever they speak, whether in public or private, shall speak with an eloquence sent down from heaven! Then not only will your denomination be honoured, but you will leave an impression on your country which the next generation will bless God for, and your children will rise up in larger numbers and testify to the grace of God, and lead on our happy country to greater and greater happiness.

Rev. S. J. Davis, Secretary.—Every man and every nation had a peculiar mission to fulfil, and that of England was one of the most noble that could be named. The geographical position of our island was remarkable, being the very central point of the land-section of the globe; and did not God mean by that circumstance that we were to work our way to the utmost verge of the circumference? The physical characteristics of the British people fitted them for so doing, possessing, as they did, an immense power of endurance, enabling them to work where others would sleep, and to live where others would die. The love of enterprise, moreover, was a striking feature of the Anglo-Saxon race; and hence the rise and growth of our great colonial empire, and our extended commercial relations, taking us into all parts of the world. Let it be further noted that while we were manufacturing for all nations, men in every region were growing raw materials for our use. Brought thus into connection with the human family, we must be held responsible for the right use of our influence, and, seeing that as was the fountain so would be the stream, we were called upon by the voice of Providence to evangelise England, because God had given to us the work of evangelising the world.

Rev. C. Stovel, of London.—I like the charity which spreads itself wide abroad and encompasseth the globe—but I like to see it begin at home. And perhaps it is not a very healthful thing to neglect the heathen at our own doors, while very zealous in seeking the salvation of the heathen ten thousand miles away. These things ye ought to do, and not to leave the other undone. A book has gone abroad in which one of the propositions laid down is, that we have so far advanced in education now, that we could throw off the trammels of Scripture, and lean upon the pure and manly dictates of our own refined reasonings—the argument being that, as men advance in general knowledge they are more independent of divine direction. Just as well might the seaman say, "I will throw my chart and compass overboard, because the sea is broad, and the currents various, and the wind may drive me hither and thither." No, no, the wider the sea, the more we need the chart and compass, with additional care in following their directions. It is not in the lofty education of England that I see reason for slackening our efforts, but rather for redoubling them. You have such a place as Combmartin and others

named in your report, in the North of Devon. I have an acquaintance with them, and have known there some, who are now no more on earth, of the most noble-hearted christian men and women that I have ever met with. The chapel at Combmartin was built to my certain knowledge through most self-denying economy in household matters. "No," said a christian woman to her son, who wished a trifle for his gratification, "no, my boy, not one farthing shall go out in unnecessary expenditure in this house until the £50 we owe upon the chapel has all been paid." When the Oxford Tract Number 1 came out I took it to a meeting of the Three Denominations, and said, "There, gentlemen, is work for you; that thing will live, and it is your business to rise up and meet it." They laughed at it, and said the Bible was abroad. But what has the Tractarian system done since then? How has it handed over your countrymen to Popery complete? To learn its influence you should go amongst the village churches, and see as I have seen a brother faithful to his position assailed by thirteen Tractarians, prepared to buy every child in his school, every member in his church, everything about him. He stands there carrying on the war, and, happily, not unsustained. I have found these men, who, with their children, have not tasted animal food for six, eight, and ten weeks together; and I have thought it good to be able, through some organisation other than this, to hand them now and then a little aid. And this society, if it perform its functions rightly, will stand behind these men and make them feel that they are cared for. Mr. Stovel descanted upon the religious aspects and tendencies of the times, with especial reference to "that African swan, Colenso," and resumed his seat amidst loud applause.

BAPTIST IRISH SOCIETY.

The CHAIRMAN, Mr. Alderman Abbiss.—In taking the chair this evening I do so with great pleasure, because I am surrounded by a large number of friends to whom you will cheerfully listen. Some of them have come to tell us what they have done in Ireland, and we have come to hear of their success there. I am sure you have not come to hear a speech from the chairman, and as I think that short speeches are better than long ones, and a large number of small speeches are more effective and stirring upon a congregation than one or two very long ones, so I shall not set the example of keeping you long, but will say at once that in taking the chair I have come as much as anything to learn what you are doing in Ireland. I am pretty well acquainted with the doings of the Missionary Societies in other parts of the world, but here I have something to learn, and I shall go away, I have no doubt, very much delighted by what I shall hear from those who will follow me.

Rev. W. L. GILES, of Dublin.—As far as the Roman Catholic population is concerned, our operations there are emphatically missionary operations, and as hard and tedious in their progress as any missionary operations; and not more impregnable do the vast masses of Hindoos and Buddhists and Mahomedans appear to our brethren labouring abroad, than do the vast and compact masses of Ireland—the slaves of the Romanist system, steeped as deeply as are the heathen in idolatry and superstition. But, although our labour is thus hard, yet we feel the truth of the words of the resolution, that there is cause for thankfulness to Almighty God that the efforts of his servants, your agents there, have met with so great a measure of success. I know it is the anxious inquiry of our dear English friends who subscribe to this society—"Do you think there is any possibility of impressing the Romanist masses? Is Popery really giving way?" My answer to the first of these questions is this—With God, nothing is impossible, and that the history of the past has shewn this,—that neither Popery nor any other system of error can withstand the power of the simple truth as it is in

Christ Jesus. Popery must give way. But is it giving way? The Papists tell us they are on the increase, and, I am ashamed to say, it is not the fault of our Government if they are not. The Government of this country are training priests for Ireland, for England, and for the whole of Europe, in the College of Maynooth, and our Government are doing their best to tamper with and truckle to Popery. But for all this we feel sure that Popery is gradually giving way. If they were ten thousand times more numerous the Papists should still give way. We believe that Popery has received its death-blow, and that shortly with God's blessing it will expire. Its strength lies in the midst of the low and ignorant masses, and amongst these there are signs of giving way. Men will not submit to be caned and horsewhipped by their priests so tamely as at one time; and more than once lately have we had instances when their reverences, for too free a use of their stick, have been brought up for assault, and fined. And we have heard of a holy father receiving the return of his blows with interest, although it is declared unlawful to strike a priest. This may seem a trifling matter to your minds, but we see in it the first faint indications of the return of self-respect in the Irishman. Our work must be slow and gradual, but I believe it will be sure, and that with God's blessing upon your prayers and sympathy and upon our labours, Ireland will soon shake herself from the bonds and fetters of Popery, and for ever cast off the tyranny of Rome. Now in this great work our Baptist Irish Society for nearly fifty years has borne an honourable part, and has received its share of the divine blessing upon its faithfulness.

Rev. N. Haycroft, M.A., of Bristol.—I share the feeling of my brother who preceded me as to the impossibility of Rome regaining any of her influence. She is making immense efforts to recover it, and by all means to obtain State pay and support. She has obtained chaplaincies in our army and navy, and seeks them for the gaols and workhouses; but there are two or three things which render it impossible to my mind to believe that they will regain their ascendancy. I believe they are not spreading in proportion to the spread of protestant christianity in this country. The spread of intelligence among the people is fatal to the existence of Romanism. On the continent, all the educated men, priests and laymen, are unbelievers in Romanism. With regard to the work of evangelisation in Ireland, your denomination, as Baptists and Congregationalists, have a great advantage, because they make the Word of God their only guide; they have no formalities to impose upon the senses, or to place in rivalry with Rome (and anything of this sort will always be eclipsed at once by the formalism of the Roman church); and they repudiate all tradition, even when it interferes with the interpretation of that little word—"Baptism." If, however, we have these qualifications, it follows that it is our special duty to perform the work which God has called us to do. Other denominations are encumbered with machinery; but we are free to move everywhere, and to carry out to the full the generous promptings of a religious heart. You have not laboured in Ireland with that zeal as if you desired to bring her to Christ; but in proportion as you have laboured to this end, God has blessed your efforts. May the wounds of that bleeding country soon be healed—and, strong in the freedom wherewith Christ makes his people free, she shall take her stand side-by-side with England—a sister in intelligence, a sister dearer still in evangelical piety; and giving her treasure and men to wider enterprises—sending them forth to preach the gospel to every people—she shall enter upon a career of glory as illustrious as our own!

Rev. J. A. Spurgeon, of Southampton.—Those words, "approaching jubilee of its institution," carried them back to the formation of the society, and their eyes travelled over well-nigh fifty years of arduous toil, of abundant sowing, and not a little joyous reaping; and it became them in a review that night to thank God and take courage. Our fathers, good men and true, read that grand commission, "Go ye into all the world and preach the gospel to every creature," with a simplicity of purpose, a boldness of enter-

prise, and a fervency of zeal, which we should do well to imitate. What doleful sights and sounds came home to our fathers' ears and hearts, as fifty years ago they looked upon Ireland! No wonder their hearts were stirred within them as they beheld that beauteous land all but given up to the idolatry and superstition of Rome, robbed for generations of the sacred Word of Life, and down-trodden for ages. No wonder that the spirit of their Master burned up brightly within them, and that they determined the strong man armed should no longer hold his goods in peace, that they would go up against him, raze his stronghold to the ground, break its gates of brass, and, God helping them, say to its prisoners, "Go forth free." But, after all, what had they accomplished? Nothing, compared with the grand work which spread before them. A few turrets had fallen; some cracks in the masonry prognosticated that one day the building would totter to its fall; a few outposts had been taken, but the stronghold was standing, and that part of our mighty empire had not yet become the kingdom of our God and of his Christ. One of old, more noted for his wit than his godliness, counselled the sinking of Ireland for twenty-four hours beneath the sea as the best way of making things square, and thought nothing short of that would meet the case. We knew another baptism: we would fain see Pentecost renewed; we would fain see them washed in the fountain opened for sin and uncleanness. Let it not be said by anyone that he had not the power to give. Never mind if he could give but a trifle; for "little strokes fell great oaks." Let them give as God had given to them; and if they could not do a great deed, do a series of little ones, remembering the well known saying of the poor woman who said she was too poor to give a guinea a year as the rich squire did, and so she could only give her shilling a week.

W. Heaton, Esq.—It would be fifty years next April since the Baptist Irish Society was formed. One indication that fifty years had passed since then, was to be found in the fact that it was formed in what was then called the *new*—now decidedly the old—"London Tavern." He had not been able to ascertain the names of more than one or two of those who constituted this meeting, but he had had the curiosity to turn over some of the earliest reports of the society, and he had found a comparatively full list of those who were present at the first *annual* meeting, which was held in June, 1815. At that meeting there were present, among others, Dr. Ryland, of Bristol; Mr. Saffery, of Salisbury; Dr. Steadman, of Bradford; Mr. Lister, of Liverpool; Dr. Newman, of Stepney; Mr. Dyer, Mr. Ivimey, and Mr. Birt, and one who was still remembered and revered by many of them who were not old enough to remember the others whom he had named—the late honoured and beloved Dr. Cox. At the same meeting a letter was read from one who was speedily to be called away from his labour to his rest, one who would ever be remembered, not only by their own denomination, but by the christian world generally—he meant the Rev. Andrew Fuller. Mr. Fuller's letter was so characteristic, that he might be permitted to quote part of it. Mr. Fuller said in that letter, "First of all, be more anxious to do the work than to get the money; if the work be done, and modestly and faithfully reported, money will come." He went on, "Be choice in the selection of your itinerants. Your itinerants at present seem to be mostly Irish, and if they are of the right stamp they are better than Englishmen. They should not only be men of heart, but of gentle, prudent, ingratiating manner, and well disposed to the constitution of the country." That remark pointed, thank God, to a time long since passed away. "Finally, be less eager as to doing much than as to doing it well." That was the advice that was given to the society fifty years since, when Mr. Ivimey was its secretary: he ventured to say that it contained the principles on which the society was conducted now. There was another sentence in this first report that he might also be permitted to quote, especially as it showed to us how far we were away from the time when the first report was written. "The baptist churches have not received any advantage from the Regium Donum granted to the dissenters in Ireland.

A memorial on this subject has been lately laid before the Lord-Lieutenant, but without success." Thank God that that memorial *was* without success; and that the Baptist Irish Society had never been polluted by touching the "unclean thing." There was one thing that had especially affected him in turning over these old reports, and that was, that so far as he had ascertained, there was not one person now living who actually took part in the formation of the society. Was it too much to suppose that in their coming jubilee they would look with especial interest on the field they watered once with their prayers and their tears?

"For oh, if heavenly spirits may look down,
From where with cherubim enshrined they sit,
Upon this narrow, dim-discovered spot, the earth,"

surely those whom he had referred to would "cast a glance beneath" to see what they were doing, and what they were aiming to do. My brethren, Ireland wants the gospel. The gospel is Ireland's one want. From across the plains of Connaught and from the foot of the mountains of Munster—from where the waves dash and roar at the Giants' Causeway to where they glide and ripple in the Lakes of Killarney—from every part of Ireland we hear the cry, "Come over and bring to us the gospel!" Oh, let the gospel once reign in Ireland, and its emancipation will be complete. Before the gospel, as a hammer, must be broken in pieces those huge ecclesiastical establishments which still rise terrible in the eye of the people. Before the gospel, as a sword and as a flame, will flee those sloping priests, whose religion rests on the people's bondage, and whose power on the people's degradation. Oh, for some spiritual Garibaldi, to break down the injustice of protestantism on the one hand, and the tyranny of Popery on the other! Brethren, we need *no* Garibaldi! "The weapons of our warfare are not carnal, but mighty through God." Let but the gospel have full sway—the gospel which your agents are preaching—and Ireland and England will become twin flowers of the earth, as they are now twin gems of the sea—they will stand together, in the face of heaven, the one centre of the civilisation and religion of the world!

Poetry.

PEACE IN BELIEVING.

The night was dark—the stars, as if in sadness,
Withdrew their silvery light—
My heart was dark—no cheering gleams of gladness
Illumed its solemn night.

I heard faint echoes of the joys departed,
Which never, never more
Return to bless the sad and broken-hearted,
Whose days of hope are o'er.

A dread and awful presence seemed to press me,
In the unfathomed gloom;
Low, murmurous voices in the void, distressed me,
With whispered words of doom.

Then all my sad and weary thoughts looked inward,
If there they might find peace;
As birds at sea, swept by the storm, fly landward,
Waiting for its surcease.

And suddenly the darkness was uplifted
Which on my spirit lay,
And like a morning mist, serenely drifted
The riven clouds away.

A mighty Arm seemed gently to enfold me;
A radiant Form above,
From heights sublime, bent graciously and told me
Of more than mortal love.

My heart, so lately troubled and despairing,
No longer was oppress;
Christ's loving presence, all my sorrows bearing,
Had given me sweet rest.

This is the Friend, I said, on whom reposing,
This inward strife shall cease;
His everlasting Arms around me closing,
My soul shall dwell in peace.

Reviews.

The Customs of the Dissenters: being Seven Papers revised and re-printed from the Christian Spectator. London: Elliot Stock.

THAT our readers may have before them the particular subjects discussed in this pamphlet, we give a copy of the Contents.

"On Ancient and Modern Independency—On Admission to the Church and on Discipline—On Equality and Fraternity—On Nonconformist Church Finance—On the Modes of obtaining Ministers—On Public Worship—On Influential Dissenters."

This writer does not speak with "bated breath" of some of our "customs." He tells us that he has modified some of the epithets he used in the original papers, "But the edge has been left sharp enough, it is hoped, to cut into the flesh in cases where a bold surgical operation is indispensably requisite."

As we have not space for commenting on some of the peculiar views of this writer, we must content ourselves with saying that they are worthy of serious consideration at this juncture of the history of English Dissent. He says:—

"The standpoint of the writer in sending forth these criticisms may be described in a few words. The only sufficient reason, as it appears to him, for separation from the Church of England is, that we may establish churches more apostolic than herself in doctrine, in constitution, and in discipline. Modern Independency, as represented by its 'two denominations,' does not wholly represent apostolic christianity, but incorporates a number of ecclesiastical superstitions which have grown up during the last three hundred years of persecution and distress. The object here is to promote a return to the example and authority of the Apostles of God; under the belief that nothing less powerful than a church conformed to the word of the Eternal can effectually encounter the ecclesiastical corruptions of the modern world.

It is held by many that any practical reform is impossible, and that it is too late in the day to give attention to church questions, while the main battle is raging around the standard of the Gospel itself. The author is of a different opinion. He does not know how long the world may last, whether three, or thirty, or three hundred years; but as long as it lasts it is worth while to encounter error by truth, and with that view to amend first the spirit, and then and thereby the form of the best and freest and most hopeful church-polity in christendom; for such, with all its faults, is modern Independency. The only mode of effecting reform is to publish the ideas which may in time produce it. The personal character of christians is affected more than most men consider by their corrupted churchmanships."

A Manual of the Christian Principles and Church Polity of the General Baptist New Connexion. By the Rev. Dawson Burns. London: J. Cauldwell. Leicester: Winks & Son.

OF this publication, the Rev. W. Underwood, President of the Chilwell College, in an introductory notice says:—

"Some time ago the General Baptist Association offered a small prize for the best Catechism on Nonconformity, for the use of our Sunday scholars. The following Manual was sent to the adjudicators for their perusal, but the award was not made in its favour simply because it was considered to be too high in its character as a composition for the class whose interests had to be consulted. Having carefully read the work in its manuscript form, I strongly recommended its author to publish it on his own responsibility; and I now embrace the opportunity which he gives me of bespeaking for it a wide and worthy reception. It is one of a class of Manuals much needed in the present day, and I hope it will be largely purchased by the pastors of our churches and by the heads of our christian households for presentation to those whose spiritual nurture they are bound in every way to promote. To those who are beyond the pale of our own denomination it may be serviceable by enabling them to satisfy their desire to understand our distinctive principles; but I anticipate most good from its coming into the hands of those who now form parts of our congregations and families, and who may be led, by the Divine blessing on the ministry of the Gospel and the means of grace, to enter into church fellowship with us."

Having carefully read over this Manual, which is in the form of a Dia-

logue between "Minister" and "Inquirer," we can, with much confidence, give it our most cordial commendation, as a brief, but explicit, and impartial statement of the doctrines and discipline of the General Baptists, respecting which we have reasons to believe some are yet "willingly ignorant."

Rose Bryant; passages in her Maiden and Married Life.
How to Nurse the Sick. By Emma Marshall.
London: Jarrold & Son.

THESE are two neat publications—the first is a shilling volume, the second is one of a series of twopenny "Household Tracts for the People."

We are disposed to speak well of the many books and tracts of this character which have been issued by these respectable publishers; we hope they have done good, and will yet do good, in the spheres for which they are intended.

But—these *buts* will keep popping up their intrusive heads—we cannot say all we would wish to say in their favour. They may contain many excellent hints and directions for "both worlds," but they are not *catholic*. Like many of the tales published by the Religious Tract Society, the scene is usually presented at some "Vicarage" or "Rectory," and "Clergyman's Wives" are the chief actors. And hence, as well from the style of the composition, we are led to conclude that these ladies chiefly supply the manuscript for these publications.

We have no objection to the wives and daughters of clergymen doing all they can to instigate the wives and daughters of other clergymen to do good among the poorer classes in their respective "parishes," as they call them; but so far as we have been able to ascertain, there is little or no reference or allusion made to works of kindness done by any other persons but themselves. The range of vision which does not extend over a whole English parish, must be limited indeed; but when it does, and discovers, as it might do, outside the "Church," excellencies it is unwilling to notice, we cannot but conclude that there is a serious absence of honourable feeling, to say nothing of christian charity.

Christian Activity.

FILL YOUR OWN PLACE.

"IT takes all sorts of characters to complete this world-drama, and somebody must act them. In other words, I believe that every man has his place in the world; and that he was made specially for that place. It is only by earnestly filling that place that he fulfils his destiny, and answers the end for which God created him. Confusion and disappointment only arise from our efforts to get into some other place than the one for which we were intended. The range of our choice is limited by the character and the faculties God has given us, and the circumstances by which he has surrounded us, and which have modified that character and developed those faculties. Each man is created with certain possibilities which determine the direction he must go, and the height to which he may rise. We need not, therefore, remain in doubt as to our duty. Our path lies so plainly marked out for us, that it is easy for us to find it if we choose. Our work is so near us, that we need not seek long for it, if we have willing hearts and willing hands to do it.

> No man is born into the world whose work
> Is not born with him; there is always work,
> And tools to work withal; for those who will.

The same power that created you and trained you for your work, has brought that work to you. Do not go out of your way to seek for something grand and imposing to do, but take up at once the simplest and plainest duty that lies before you, and you will not go wrong. Do not stand waiting for signs and wonders to reveal to you what God would have you do, but listen to the voices within you and around you calling you to work. Trust those voices, and have faith in humble things;

then God will seek you, and light and strength be given to you as your path opens wider and higher before your advancing footsteps. I believe God *calls* men to humble duties as well as great ones, for to him all duty is equally great; and woe be unto him who disregards that call. We are willing to recognize this *call* to the ministry, then why not to the other pursuits of life? Is preaching the Gospel the only duty God recognizes? It is because we wait for God to manifest himself in the lightning and the thunder, that we fail to hear his voice in our hearts, and in the indication of circumstances about us, and thus go astray, groping our way blindly, and stumbling on through life in darkness and doubt. No man ever accomplished much who had not this idea of a *vocation*, who did not feel that he was called of God to do that *very thing*.—*Professor Wilson.*

Revivals and Awakenings.

PRUSSIA.

Berlin.—Mr. Lehmann gives the following account of the commencement of the year 1863:—

"Our social gathering on new year's eve was, notwithstanding my great weakness, a time of much enjoyment and blessing. Professor Messner, editor of the 'New Evangelische Kirchenzeitung,' was present, and gave us a stirring address.

On sabbath, January 4th, I baptized five converts. The congregation was very large and deeply attentive.

Then followed the week of prayer. The room was so crowded that we were compelled to adjourn to the chapel. On Thursday evening pastor Wünsche, of the Moravian Church, and on Saturday Dr. Schuize, missionary to the Jews, preached, and every evening throughout the week we assembled for prayer, and the Lord indeed fulfilled his promise, 'Before ye call I will answer.' Several persons came forward and professed their faith in the Saviour: in the same day they had sought the mercy of the Lord and found it. Among them were some children."

March 24th, Mr. Lehmann again writes:—"The awakening still goes on—to the Lord be all the glory! March 1st, I baptized twelve young converts. The chapel was crowded to excess in every part, and also when we afterwards celebrated the Lord's Supper and received the new members. It was a day of rejoicing long to be remembered. Not a sabbath passes without some converts giving their testimony before the church, and we have now twenty-five applicants for baptism. Our services, both on week evenings and sabbaths are always crowded."

April 14th he writes,—"During the days of the Easter festivals our services were well attended. On Easter Sunday I baptized ten converts in the presence of a large assembly: most of them were grown persons, one an aged woman, whose young grandchild was also of the number. We have now twenty candidates about to confess Christ in baptism. The Lord's name be praised!"

From *Templin* we have similar tidings. In January, the pastor of the church, Mr. Kemnitz, says:—

"Here also the new year opens with most encouraging prospects: we regret to have lost so many members by emigration to America and Australia, but they will be as missionaries sent out without expense to spread the savour of Christ's name among the thousands of our countrymen there.

Several of our members who have spent last summer in Russia bring very cheering accounts from Riga, where many Russians have come to a knowledge of the truth, and 'the fields are white unto harvest.'

On new year's eve the church members were assembled both at Templin and at all the stations for prayer, awaiting the commencement of the new year. The Spirit of the Lord was in their midst; many hearts were moved, and many sinners wept bitterly over their state, and cried for mercy.

The neighbouring houses of the brethren were filled after the service with those who were anxious to 'seek the Lord while he might be found,' and the next day fifty persons were already rejoicing in the salvation of Christ.

I stand amazed, and can only fall down before the Lord, and say it is his doing and marvellous in our eyes! Since Christmas nearly one hundred persons have been brought to Christ here and at the stations, and still the movement goes on.

February 1st, fourteen converts were baptized at Templin, and soon after eleven persons applied for baptism who attributed their conversion to impressions received at this service. Sabbath after sabbath, men, women, and children are seen weeping over their sins, and afterwards begging the prayers of the brethren, which mingle with their own till they have found peace in believing.

In one place the mayor wrote to the clergyman, who was absent, saying that if he did not come back directly he would lose all his flock. He therefore returned, and held services on the same evenings as the baptists; but they fixed different hours, so that the people could attend both services, which many did."

In March, Mr. Kemnitz says,—"We still constantly see new instances of God's converting and sanctifying grace, and we now baptize every alternate sabbath. Eighty-nine converts have been added to our church in the past three months. May the grace of God be still more abundantly poured out, till 'the knowledge of the Lord shall cover the earth as the waters cover the sea!'" *German Reporter.*

Narratives and Anecdotes.

EXODUS OF SLAVES IN AMERICA.

It now appears that there were, in the United States and Canada, 250,000 free negroes before the war; since then an equal number of slaves have escaped; but the latter have had to endure dreadful privations and sufferings from want of food, clothing, and habitations. For their relief "Freed-Man's Aid Societies," have been formed both in America and Britain.*

Memphis.—On Saturday night last, the railroad train brought in about one thousand; the next day two trains of seventeen cars each came loaded with the same human freight, all from the region of Oxford, Tennessee. They said the rebel army had hauled away all the corn, killed all the cows and hogs; that their masters were *tying* them together, and taking them South, and they were *obliged to flee;* they are of all ages, from infancy to old age, evidently families; they came as the Israelites fled from Egypt, with whatever effects could be carried in the hand or on the head; bundles, trunks, chests, and even their 'kneading-troughs.' The first instalment stowed themselves under a cotton shed, a mere roof without floor or siding; of those who came afterwards a few found similar shelter, but the greater number had no roof but the vault of heaven.

Columbus, Ky.—We spent the whole day among them, and found some 2,000 to 2,500 or more; and no one who has not visited them, here or at some similar points, can have any just conception of the wretchedness of their condition. We saw several hundreds in squads upon the bare ground, without any shelter at all. None of them had even hay or straw to lie on, and nearly all of them were without bedding of any kind. We saw mothers there clad only in an old chemise and thin muslin skirt, and no dress. We saw daughters there of every age, from infancy to twelve or fourteen years, with only a single garment. We saw a mother, as she sobbed and choked with emotion, begging, in broken utterances, for a rag to wrap about her little child that had died the night before! We obtained an interview with General Davis, commanding the post. He promised us that all the contrabands at

* Subscriptions will be received by William H. Thodey, Richmond House, Plaistow, London, E.

his post should be fed, and that if Wright would return there he should have the opportunity of doing what he could for their relief, but frankly said he could do no better for them in the way of shelter.

New Orleans.—Major-General Neal Dow, well known in England and Scotland for his able advocacy of the principles of temperance, writes from the neighbourhood of New Orleans:—"There are a great many escaped slaves in this command, and many of them have been regularly enrolled and enlisted in our service as soldiers. I have a battalion of negroes serving as artillerists, and in every respect I find them equal to the whites. In vigour, promptitude, celerity of movement, and in soldierly bearing, they are fully equal to any whites. These men, and many thousands besides, that we are training to act together, and who are becoming accustomed to the use of arms, cannot be enslaved again. Last sabbath I went down river a few miles to the quarters of many hundreds of these people. They had a religious service. After the service, the superintendent called aside several of these poor creatures that I might see the proofs of their sufferings in the deep scars, marking the wounds made by the whip. Almost all were marked more or less, and some were covered with scars from head to foot. The escaped slaves from one plantation were all branded on the forehead with hot irons, in letters 1½ inches long, occupying the whole front with the initials of their master's name, W. M. Some had had iron collars riveted around their necks; some had shackles, and some had been handcuffed. These poor creatures never volunteer to tell tales of punishment and torture. They seem to regard all that as a matter of course, but when questioned, their simple narrations of brutal treatment received at the hands of overseers will curdle the blood with horror. But all this is rapidly passing away, and will soon be no more. Among the great multitude of slaves with whom I have come in contact, there is not one who has manifested the smallest degree of resentment against his master or any other person. The one absorbing desire is for freedom; and even when describing the tortures which they have endured at the hands of their masters, and exhibiting their scars—the marks of the whip, the club, and the branding-iron—never a word indicating a desire of revenge escapes them, nor is there the least expression of passion or resentment in their tone. They desire to be free, that is all—and after that, they are perfectly ready to go to work, and are desirous of doing so at once. Some of them say they 'will not go back to massa, anyhow, he so cruel,' but will go to any other plantation; some say they will go back to massa if he will send off the overseer, who is a brute; and some are ready to go back without any such condition, because they have not been cruelly treated. But they all want freedom first, and then they will work. One negress, when asked in my presence if she would go back to her master, said, 'No, I will die first! I cannot go back there.' She had been shamefully treated."

Kansas.—All the slave population (men, women, and children), horses, mules, cattle of every description, household goods and all moveable property, have flowed in one continual stream into this State, spreading over every county, supplying the labour that the demands of the war had made upon her citizens. The contrast presented by this emigration to that of the Border Ruffians in 1855–6 has produced a great change in public sentiment. The blacks, for the most part, were gladly welcomed, and they seemed most naturally to step into their appropriate places. Farmers and mechanics were greedily sought after, and though they came by tens and fifties and hundreds, in an incredibly short space of time they would be comfortably settled, and at work as old residents. From the window where I sit writing, I can see the log-houses of three or four families (one of ten children), who are cultivating my neighbours' farms on shares, and doing well. When the proprietor of the farm finds teams, implements of husbandry, seed, &c., he gives the cultivator one-third of the produce. If the cultivator finds teams and means, he takes two-thirds, and the proprietor one-third. They are a quiet, peaceable, and industrious people, eager to learn, and have already lived down a world of

prejudice and opposition. Save here and there a pro-slavery secession Democrat, who objects to his children going to school with a nigger (as he terms them), we should stagnate for want of agitation. In Lawrence, they have built a brick school and meeting-house, have already bought house-lots, and are building and preparing to build, and have considerable sums of money at ten per cent. interest, with Messrs. Simpson Brothers. In a word, they have more than verified the most sanguine anticipations of their friends, and put to open shame their enemies.

The Slave Stampede from Missouri.—The "deportation without compensation" movement is going on at such a formidable rate in Western Missouri as to threaten the absolute extirpation of slavery in that quarter in a short time. The slaves, not only of the border counties, but of counties low down on the river, are swarming across the line in droves, taking whatever moveable property they can seize, and making their way without molestation. On Friday night of last week fifty ran away in a gang from Lafayette county, carrying off six waggons, eighteen horses, and one carriage. Nine of these belonged to Mr. Packard, of the City Hotel, nine to H. Wallace, three to General Vaughan, two to J. R. Graves, and two to Joseph Moreland. The Lexington *Union* states that during the last three weeks not less than three hundred slaves have escaped from Lafayette county. These slaves all go to Kansas. The Kansas city *Journal of Commerce* reports that a procession of six waggons, one carriage, five horsemen, and ten footmen, passed through that place last week for Kansas. Each waggon contained from ten to twelve persons—the whole numbering from eighty-five to ninety self-emancipated "chattels," on their way to a land of liberty. Each family had a heterogeneous collection of household furniture, rifles, shot guns, clothing, &c., in their waggons, and all appeared well supplied with the necessaries of life. Such things are of almost daily occurrence in this part of the state; and the papers report that a similar exodus is going on in other quarters.

Longing for Freedom.—At all the plantations, as the gunboats approached, the negroes, who could be seen sometimes, forty and fifty in a gang, ploughing in the field, would drop their implements in the furrows, run like scared partridges to the gunboats, and with uplifted hands and the most piteous appeals implore the officers to be taken on board; and this was so general and spontaneous along the whole line of travel, as to excite particular attention. My informant says they seemed to think our coming among them was providential. They rushed down to the banks as if they were flying from a burning house to the certain succour of friends. They acted as if they thought the day of jubilee had come. "Groups of men, women, and children, of every age," says he, "followed us for miles along the banks. Women wearily trudging along, with children clinging to their necks; old men hobbling in their decrepitude, and young men and boys—all ran eagerly after us, refusing to take 'no' for an answer. One woman with a child on her back, kept on tearfully entreating to be taken on board. She declared she would perish before she would go back to the plantation. Her entreaties and perseverance finally carried the day, and she was taken on. In a large majority of cases, however, it was like the case in the Scriptures—the one was taken and the other left, or rather half a dozen were generally left when one was taken. There was plenty of provisions in the country, and they all could have brought with them food enough to have fed them until ample supplies could have been secured. Who shall tell the horrors of suffering which the poor slaves left behind will be subjected to at the hands of their enraged owners?"

Another writer says:—"The whites fled from the presence of the approaching forces; the blacks swarmed to the boats, taking it for granted that they were to be received and protected. Their movements did not please their owners and overseers. At one place where this exodus began, the overseer asked them where they were going. 'These people do not want you', said he; 'go back, you niggers.' But 'niggers' didn't see it in that light,

and kept on toward the Yankee gunboats and transports. The belching of big guns and the noise and confusion did not seem to scare the blacks in the least, and nothing could restrain their movements. The slaves brought out of the Yazoo region would raise corn and pork enough to feed a whole brigade of rebel soldiers. Distributed among the land and naval forces here, they will perform an immense amount of hard and necessary labour, thus saving the health and lives of our troops in this exhausting and unhealthy climate."

"O dark, sad millions, patiently and dumb
Waiting for God, your hour, at last, has come,
And Freedom's song
Breaks the long silence of your night of wrong!

Arise and flee! shake off the vile restraint
Of ages! but, like Ballymena's saint,
The oppressor spare,
Heap only on his head the coals of prayer!

Go forth, like him! like him return again
To bless the land whereon in bitter pain
Ye toiled at first,
And heal with freedom what your slavery cursed."

Baptisms.

FOREIGN.

INDIA.—*Orissa.*—We have received from one of the missionaries a list of baptisms during the past twelve months at Cuttack. Mr. Hill baptized four young men, after a sermon by Mr. Buckley from "I have sworn, and I will perform it, that I will keep thy righteous judgments." On a Lord's-day evening Mr. Miller baptized an East Indian lady at the close of the English service in the mission chapel, when Mr. Buckley preached on the occasion from "And the disciples were called christians first at Antioch." At Khnaditta, an out-station, Mr. Miller baptized two interesting converts. On Lord's-day morning, Nov. 2, Mr. Hill baptized ten happy converts, most of whom were young persons. Mr. Buckley again preached in Oriya on the connection between faith and baptism, from Gal. iii. 26–27. —Dec. 7, six interesting young persons were baptized by Mr. Miller, and Mr. Taylor preached.—Jan. 6, five candidates were baptized by Mr. Hill, after a sermon by Mr. Goadby from "Blessed is that people whose God is the Lord." The baptismal waters were again moved on the 8th of March, when Mr. Buckley baptized four disciples. Mr. Stubbins preached on the design of baptism from "What mean ye by this service?" Another thus confessed her Lord on the 5th of April. Mr. Brooks administered the sacred ordinance. Three more were baptized on Lord's-day, May 3, by Mr. Brooks, after a suitable sermon by Thoma. All those thus added were, with one exception, natives. It is our prayer that as they "have received Christ Jesus the Lord, they may so walk in Him."

AUSTRALIA.—*Melbourne, Collins St.* —The quarterly social meeting of the church and congregation was held on Wednesday evening, April 8. The attendance was large. After tea, and a considerable time spent in kindly greetings, the pastor conducted devotional exercises, and briefly referred to the progress made during the quarter, stating that twenty-one members had been added to the fellowship (eighteen by baptism and three by letter), that the attendance on the Lord's-day and week evening services continued most encouraging, and that the various institutions connected with the church were in a prosperous state. Addresses were subsequently delivered by several of the deacons and members. The evening was spent in a most pleasing and profitable manner.

Geelong, Aberdeen Street.—On Monday evening, March 30, the ordinance of believers' baptism was administered to two candidates on the profession of their faith in the Lord Jesus. Mr. Landells, the pastor, gave a suitable address to the candidates previous to the administration of the ordinance. All present appeared to be deeply impressed with the interesting character of the service.

Tarnagulla.—On Lord's-day, April 5, two candidates were baptized on a profession of faith in the Lord Jesus by

Mr. John Jones, minister of the Welsh protestant church. The address preceding the administration of the ordinance by Mr. J. was listened to by his countrymen with evident interest and feeling. The candidates were brother and sister, and both young.

Sydney, Liverpool Street.—On Monday evening, March 30, five candidates were baptized on a profession of faith, in the presence of many witnesses, by Mr. J. B. McCure, pastor of the church. Several of the candidates were led to Jesus through the blessing of God on the ministrations of the pastor.

DOMESTIC.

Weston-by-Weedon, *Northamptonshire.*—On the last sabbath morning in June we were permitted to witness an interesting scene. After an appropriate discourse by our pastor, Mr. Pyne, from "If ye love me, keep my commandments," he baptized two young friends. One was the youngest daughter of Mr. P., and the last but one of his six children who have thus put on Christ. We sympathized with him in his joy; for no greater could he have than to see his "children walk in truth." The other had been a consistent member with the Wesleyans for some years, and her relations and friends were of that persuasion. Love to the Saviour appears to have influenced her to this act of obedience to his commandments. May she, through all her life, abundantly realize the truth of the promise, that "in keeping of them there is great reward."

J. P.

Beulah, *Monmouthshire.*—One believer in Jesus was baptized in the river Ebbw, by Mr. J. G. Davies, on the first Lord's-day in May. She was far advanced in years, and had been for some time a consistent member with the Independents; but she felt that it was her duty to follow the example of our blessed Saviour, and now she enjoys that peace of mind which flows from conscientious obedience. M. M.

Honiton.—Mr. W. E. Foote baptized four believers, June 14. One was a member of an Independent church; another a young man who is zealously doing the work of an evangelist in the villages around us, and whose labours the Lord has greatly blessed.

T. H. G.

Newbridge-*English.*—On the second sabbath in June, seven brethren were baptized in the river Ebbw by Mr. J. G. Davies, of Beulah. Some of them were young persons from the sabbath school. One of them was a Wesleyan preacher, who, before he was immersed, spake on baptism by the water side, stating his change of mind, and his views on the sacred ordinance. They were all admitted unto the Lord's table the same morning. Our newly baptized brother preached in the chapel at six in the evening. His address by the river side in the morning, and his preaching in the chapel, gave great satisfaction to the audience. M. M.

Stony Stratford.—We had an interesting service here on Lord's-day evening, July 5. After an appropriate sermon by Mr. Hearn, who is studying for the ministry under our pastor, the ordinance of baptism was administered by Mr. E. L. Forster. There were seven candidates, four males and three females. Two of the former are Wesleyans, and two of the latter Independents. One of the Wesleyans is a local preacher. He gave a short address previous to his baptism. We had a large congregation, and trust that good was done. May the work of the Lord yet prosper in our hands!

Lydbrook.—We had the pleasure of seeing two disciples go down into the baptismal waters, to be buried with their Lord in baptism, on the first Lord's-day in July. We have no baptistry of our own, and we are compelled to ask the loan of one for such occasions of our brethren at Lay's Hill. T. W.

Ruardean Hill, *Gloucestershire.*—The ordinance of believers' baptism was administered by our pastor, Mr. Mountjoy, on the last sabbath in May, when two disciples thus made a public profession of their faith in the Redeemer. Others are inquiring the way to Zion.

J. M.

Woolwich, *Queen Street.*—On Lord's-day, June 28, two females and one male were baptized in the name of the Lord Jesus, when Mr. Teall preached from Jer. vi. 16, on the "old paths" and the "good way." W. H. W.

Ogden, *near Rochdale.*—Our pastor, Mr. Nuttall, baptized one teacher and two scholars on a profession of their faith in Christ, on the first sabbath in July. T. B.

GLASGOW, *North Frederick Street.*—We had a crowded chapel on the morning of the last Lord's-day in June, when the Rev. T. W. Medhurst, our pastor, preached from Acts ii. 38–39, from which text he shewed that "the promise" spoken of had no reference to baptism, but was that promise mentioned in the 21st verse—"That whosoever shall call on the name of the Lord shall be saved," which "promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." This promise is not confined to the Jewish nation, but is of universal application; therefore all persons everywhere are commanded to "Repent and be baptized." After the sermon, Mr. M. immersed eight believers, four men and four women. In the afternoon of the same day they were publicly added to the church.

[We received two stamps for the overweight letter, but we did not require them. We only mentioned the matter as a caution.]

"EPWORTH.—On Sunday, July 5, a female of Epworth was publicly baptized by immersion in a river between Epworth and Belton. The ceremony was performed by Mr. John Gibson, of Epworth, and a vast concourse of people attended to witness the novel scene."—*Stamford Mercury.*

[Novel scene indeed! Why such scenes have been witnessed, more or less, for above two hundred years at Epworth and the neighbourhood.—*Ed. B. R.*]

SUDBURY, *Suffolk.*—Our pastor, Mr. Bentley, baptized three believers on Wednesday evening, June 24. One has been for some time connected with the Independents; the other two were converts from the world. G. B.

BRETTELL LANE, *near Stourbridge.*—We have had several baptisms which have not been reported. Eleven at the latter end of last year; eleven more in March; and six on July 12, by our pastor, Mr. Thorne. We are encouraged in seeing others on the way. W. J.

WALES.

Gladestry, Radnorshire.—We had an interesting baptismal service in the open-air, June 28, when a considerable number of friends assembled on the banks of the little rivulet in the above village. A hymn being sung, and prayer offered, a brief address was delivered on the ordinance of believers baptism, after which two disciples were baptized by Mr. Phillips. One, a young man in the bloom of youth, and of respectable connection in the locality. The other a brother more advanced in life, who had been for years a very useful member of the Independents, but feeling his conscience uneasy when reading the word of God, he determined to follow the Lord more fully. May our brethren eminently adorn the good profession made before many witnesses. The order and solemnity which seemed to impress the spectators in witnessing the administration of the ordinance presented hopeful and encouraging signs. The friends adjourned to the chapel, which was soon filled, many remaining outside for want of room. After a sermon the ordinance of the Lord's Supper took place, and the newly baptized were received into church fellowship.

Cowbridge, Glamorganshire.—On the last sabbath in June, a few friends went over to Hope Street Chapel, Bridgend, when we had the pleasure of witnessing the ordinance of baptism administered. Mr. Cole baptized three brethren for the English baptist church at Cowbridge. One of the candidates has been an occasional preacher among the "Primitives" for some years. We hope he will be of great use in his Master's vineyard. W. N.

Baptism Facts and Anecdotes.

THE BAPTISMAL QUESTION.

Minister.—It is on the SUBJECT of BAPTISM that we differ from all other bodies of christians.

Enquirer. Will you state the nature and extent of that difference?

Minister. It has reference to baptism as an *act* and an *ordinance*, in other words, to the questions—what baptism is, and to whom it should be administered;—its "mode" and "subjects," as the points are usually stated. Pædo-

baptists—who are so called from the Greek word *paidos* "of a child"—maintain that water baptism is the application of water to the body by immersion, pouring, or sprinkling, and as a matter of convenience they all but universally pour or sprinkle; and they also maintain that baptism, as a christian ordinance, should be administered to children: some say to all children, others to children only when one or both of the parents make a christian profession. Baptists, on the contrary, believe that water baptism as a physical act, involves the immersion of the whole body in water, and that as a christian ordinance it is capable of being administered only to professed believers in Christ.

Enquirer. Were baptists always called by that name?

Minister. No—one term often applied to them was anabaptists, or rebaptizers, because it was alleged that they baptized again those who had been baptized before. This name was, as you will see, begging the question in dispute; but it served to cast obloquy upon them and create a prejudice against them.

Enquirer. Why is infant baptism rejected by baptists?

Minister. The true opposition of terms does not lie between "infant" and "adult," but between non-believer and believer. We take the position that believers are the only fit subjects for baptism—consequently that neither infants, imbeciles, nor unbelievers should be baptized, and for the self-same reason—that they do not believe; the first two classes from inability, the last from unwillingness. We reason that the language of the Great Commission, the recorded Scripture examples, and the terms of the Apostolic epistles, unite in excluding all others but believers from Christian baptism. It is always spoken of as a profession of faith, a putting on of Christ, and in similar phraseology totally inapplicable to non-believers of all classes.

Enquirer. And what do Pædobaptists reply?

Minister. They refer to cases of household or family baptism, and some of them lay much stress on the substitution of baptism for circumcision. We answer that in every case, but one, household baptism is distinctly associated with household believing, and in the exceptional one—that of Lydia's household—there is no vestige of proof that she was married, or that a child was in the house. The fact of her being from Thyatira and on a mercantile journey, would discountenance the supposition that infants were present. Besides, to base a positive institution on a negative allusion is an apt illustration of building castles in the air. The argument from circumcision breaks down on every side. It would prove that (1) only male children should be baptized, (2) that only children of Christians should be baptized, (3) that baptism of children is essential to their salvation. The supposition that baptism superseded circumcision is (1) unsupported by Scripture—is a mere conjecture; (2) it is opposed to fact, for Jewish Christians continued to circumcise their children; (3) it is irreconcileable with the reasoning of the Apostle Paul who could never have omitted such an answer to the Judaising faction, had the answer been available. They were demanding to have the Gentile converts circumcised—but if they knew, and if Paul knew, that baptism had superseded circumcision, their conduct is inexplicable and his silence indefensible. The only analogy which Scripture warrants is this—that as every male Jew child received circumcision as the sign of his Jew birth, so every child of grace born into God's spiritual Israel, should receive baptism as a sign of his Christian birth. But to be a child of grace implies repentance towards God and faith in Christ.

Enquirer.—You do not believe that the act of baptism makes a person a child of God?

Minister. No more than that circumcision gave the Jew child its birth. The doctrine of baptismal regeneration is a proper companion to infant baptism or rhantism (sprinkling), as we may term it; most probably it was the parent of the latter. When once the idea had seized men that baptism was a species of spiritual magic, and that no preparation for heaven was possible without it, we can conceive that parental affection and priestly superstition could accomplish the rest. In this way only can we account for the rapid spread of infant baptism. Tertullian, who flourished at the close of the second century, is the first Christian Father who distinctly alludes to it, and he writes in opposition to it.

Burns's Manual.

Sabbath Schools and Education.

GOVERNMENTAL EDUCATION IN INDIA.

I WISH now to refer to some interesting facts in connection with the Governmental education, and the education given in such a college as that of Azinghur. There is the system patronised by Government, whose characteristic is that it confers education without religion, treating man as altogether a creature of time, or a piece of intellectual mechanism. It discards the Bible from its schools, so that, whilst those institutions afford the amplest means for the highest mental culture, yet, in respect of all moral influence, they present a dreary void—a blank, cheerless vacuity. The objections which the Government raise against the introduction of the Sacred Book into the seminaries, serve merely to show the groundlessness of its fears, and the undignified attitude it has been compelled to assume. In the first place, the serious apprehension is entertained by Government that if it introduced the Bible as a class-book at the schools, parents would not send their children, and Government would be deprived of the opportunity of imparting the treasures of even secular knowledge! How baseless was the fear—how startling the assertion—is shown by the following remarkable statement of fact. A missionary institution was opened in Calcutta, and in little less than two hours 520 applications were registered, while during the following week the numbers on the list were 1,500. At Allahabad, the missionary institution occupies the place of one abandoned by Government, and although the Bible is now taught there it contains double the number of pupils who used to attend when the sacred volume was excluded. At Azinghur there is similar success, and the natives have sent in applications for similar institutions to be founded in other parts of the district. At Bansberrya there was a school opened in connection with a native association, where similar evidences of the popularity of Scriptural instruction are observed. At Mysore the Rajah had contributed largely for the establishment of a school, to be called the Rajah's Free School, and fashioned after the model of the great missionary Institutions at Madras; and at the examination which took place in the palace, in the presence of a large number of native gentry, the boys commenced, not by giving answers in history or chronology or any of the sciences, but by reading a portion of the New Testament in English and translating it. What will you think when I tell you of the statement sent home, that when the Rajah's school came under the observation of Government, Government excluded the Bible, which hitherto the Rajah had allowed to be taught? Anomalies are not rare, but certainly a greater anomaly can scarcely be found than this, that a native prince in his own school shall have the Scriptures taught, and yet so soon as the school comes under the supervision of the English Government, the Bible, forsooth, is excluded! Mr. Loipel tells us that the pupils are glad to read the Bible, and the parents do not object. The parents acknowledge that the Bible makes their boys good and obedient sons, and therefore they like their children to be taught the principles and precepts of the Bible, although they do not wish them to be converted. Mr. Loipel says, "We talk freely on this matter, and say that we wish them to be converted, and they do not think the less of us for our candour." He says, "One day a boy left our school and went to the Government school, but after a day or two he returned; and when asked why he did not remain at the Government school, he said, 'I took my New Testament, and when I opened the book to read, the master asked what book I had got. I told him it was my Persian New Testament. Said the master, 'This is no book for our school: you must take it away, and not bring it again.' On his return home the boy mentioned the circumstance to his father, when the father said, 'Boy, dare not to go again to that Government school, for be sure of this, that the man who cares nothing for his own religion will care nothing for ours either.'" So that the Government defeated its own purpose in that instance. He avers, moreover, does Mr. Loipel, that he has seen the boy's Bibles marked throughout, giving evidence that they have been read with great care, and he says, "I cannot inflict

greater punishment upon any Hindoo boy than prohibiting his attending the Bible class." So I refer you to the report, which tell us that on no subject of study is the attendance more punctual or the interest more manifest than on the Scriptural instruction. I say, upon this subject, as upon many others, our Indian authorities have been scared by mere shadows and chimæras conjured up by their own affrighted imaginations.

Rev. J. Makepeace.

Religious Tracts.

SWEDEN.

Twenty-five years ago, experimental religion was only found in the north of Sweden, where it had existed for about one hundred and forty years, and but to a limited extent in Stockholm, Smoland, and Westergottland. The greatest part of Sweden was enveloped in great spiritual darkness. The necessity of being born again, and believing in Christ, in order to be saved, was a thing unheard of to most of the inhabitants of this land. A good foundation, however, was laid by the circulation of Bibles and Testaments, through the agency of the British and Foreign Bible Society, established in Stockholm some years before. Some efforts for tract circulation had also been made by an "Evangelical Society" established in the early part of this century, and more lately by a "Society for Publishing Religious Tracts," the publications of which were marked "F. R. S." But their efforts were very limited. The only religious periodical in 1841 was a monthly issue, entitled the "Stockholm Missionary Intelligencer." The following year "The Pietist" was started; and this, after a few years, was followed by others. Some of Luther's writings were also published, and read with benefit. By the blessing of God upon these means spiritual life sprung up in some new places in the great spiritual wilderness. Religious meetings began to be held in private houses, where Luther's sermons were read, or an address made by some enlightened layman. But as such meetings were strictly forbidden by the laws of Sweden at that time, the disciples, as in the primitive church, had to assemble within closed doors. And, notwithstanding their precaution, the doors were sometimes broken open by force, and the conductors, as well as those who opened their houses for meetings, were fined. But a most happy change has taken place within the last ten years. In 1853, the first private religious publisher in Sweden, Mr. P. Palmquist, commenced his efforts for doing good. In 1854, the old tract concern—"F. R. S."—was converted into the "Evangelical Tract Society." During the years 1854 and 1855, this society and Mr. Palmquist circulated several hundred thousands of tracts, such as "Come to Jesus," and the like. This formed a new era in the progress of true religion in Sweden. Mr. Palmquist has continued his laudable enterprise up to the present time. During the year 1862, his circulation reached the number of 177,000, or 22,259,000 pages, to the value of £5,166. A Conference Hymn-book, entitled "Pilgrim's Hymns," during the short period of something less than four years, has reached the circulation of 110,000 copies. "The Evangelical Tract Society," in 1856, was merged into the Lutheran "National Evangelical Society." The same year the Stockholm Missionary Union was formed. The publications issued from these three different operations, and religious periodicals, in connexion with the personal labours of colporteurs, have been the principal means, under God, of the rapid spread of true religion in our country. The knowledge of the truth, as it is in Christ, has penetrated to the utmost north and the utmost south, although some isolated dark provinces are still found. The last strongholds of Satan have been the provinces of Sodermanland and Ostergotland (next south of Stockholm), and some parts of the western coast. But even here gospel light has found entrance, especially during the last year. To the two religious periodicals before mentioned there have in process of time been added the following:—"The Lund Missionary Intelligencer," and the "Bible Friend,"

"The Watchman" (partially political, started about 1854), "The Evangelist" (Baptist paper, 1856), "The Messenger" (1857), and "The Child's Prayer" (1858); and since 1860, "The Smäland" and "Pastor Harm's Missionary Intelligencers," "The Labourer in the word and doctrine" (Gothenburg), "The City Missionary" (Stockholm), and two learned theological periodicals, one issued in Upsala, the other in Gothenburg, principally directed against infidelity, which soul-ruining error endeavours to keep pace with the religious movements. The religious persecutions have greatly abated. Dissenters are still harassed by law-suits, for holding meetings at the time of the services in the Established Church; for refusing to have their infants baptized, &c., causing trouble and expense. But, when applying to the highest authorities, the persons accused are generally declared free.

The change in the spiritual condition of Sweden is so great that christian Swedes, returning from foreign countries, are filled with wonder and gratitude, when seeing the work of God. And these feelings cannot but fill the heart of every christian, in comparing the spiritual state of the country now with what it was some years ago.

Intelligence.

BAPTIST.

FOREIGN.

THE UNITED STATES. — The Baptist Anniversaries were held this year in the new and beautiful city of Cleveland, Ohio. The Missionary Union held its meeting first; Hon. Ira Harris, Senator in Congress from New York, in the chair. The Union has been highly blessed during the last year of war and bloodshed. In the Asiatic missions there are 15 stations, and about 378 out-stations; in the French and German missions, not far from 1000 stations and out-stations. The number of missionaries, including those in this country and exclusive of those in Europe, is 41 males and 43 females. Native preachers and assistants, exclusive of those in Europe, not far from 400; in Europe, 125: total, 525. The number of churches is 375; of baptisms reported, 215. The whole number of members is put down the same as last year—31,000. The financial condition of the Society is good. The Home Mission Society came next, and that was followed by the Historical Society and the Publication Society. Each of these organisations gave evidence that in this time of war the churches had not forgotten their duties to the kingdom of Christ, but that men and money had been laid upon the altar. The American and Foreign Bible Society and the Bible Union hold their annual meetings in the city of New York. All the meetings of the Union were very interesting, and largely attended. At the close of the meetings, a series of resolutions on national matters were passed. These resolutions express the views of the great body of American christians. In an audience of from one to two thousand persons, there was not a single dissenting voice. Resolved—"That the authors, aiders, and abettors of this slaveholders' rebellion, in their desperate efforts to nationalise the institution of slavery, and to extend its despotic sway throughout the land, have themselves inflicted on that institution a series of most terrible, and fatal, and suicidal blows, from which, we believe, it can never recover, and they have themselves thus fixed its destiny and hastened its doom; and that, for thus overruling what appeared at first to be a terrible national calamity, to the production of results so unexpected and glorious, our gratitude and adoration are due to that wonder-working God, who still 'maketh the wrath of man to praise him, while the remainder of that wrath he restrains.'—Psalm lxxvi. 10."—"That in the recent acts of Congress, abolishing slavery for ever in the district of Columbia and the territories, and in the noble proclamation of the President of the United States, declaring freedom to the slave in States in rebellion, we see cause for congratulation and joy, and we think we behold the dawn of that glorious day, when, as in Israel's ancient Jubilee, 'liberty shall be proclaimed throughout all the land, and unto all the inhabitants thereof.'—Lev. xxv. 10."—"That as American christians we rejoice in the growing sympathy of the enlightened portion of our christian brethren in Great Britain and other European nations with the Government and people of the United

States in this righteous war; and that while we cordially thank our friends across the water for all expressions of their confidence and approval, we embrace this opportunity of assuring them that, within our judgment, the United States possesses within herself the means, the men, and the courage, necessary for the suppression of this rebellion, and that, while we ask no assistance from other nations, we will brook no intervention or interference with our national affairs while engaged in this arduous struggle, which we believe will soon be completely successful in utterly suppressing and subduing this rebellion."

AUSTRALIA, *Sydney*. — The foundation stone of the new baptist chapel, Castlereagh Street, in connection with the church in Liverpool Street, under the pastoral care of the Rev. J. B. M'Cure, was laid on Monday, May 11, by Charles Scott, Esq., who with the Revs. A. W. Murray, R. Hartley, Dr. Steel, and J. B. M'Cure, pastor, addressed the audience. About four hundred sat down to tea in the Temperance Hall, after which a public meeting was held, at which the several speakers and Dr. Lang addressed the meeting. The new edifice is to be a plain structure, of brick, with stone basement, provision being made for the addition of galleries when required. The dimensions of the building will be sixty feet in length by thirty in width. A pastor's residence will occupy the space on the north side of the chapel. The cost of the whole will be about £1300.

DOMESTIC.

LONDON.—The foundation-stone of a new baptist chapel in Barkham Terrace, Lambeth Road, was laid, July 14, in the presence of a large assemblage, by Sir Morton Peto, Bart., M.P. This chapel is for the accommodation of the congregation recently worshipping in Church Street, Blackfriars Road, under the pastorate of the Rev. William Barker, who, like many others, have been disinherited to make way for railway extension, but who have obtained a sum sufficient to enable them to erect a chapel and minister's house as large as those which have been demolished. Originally this church consisted of only twelve persons, who commenced their meetings in a small place in Green Walk, since transformed into Church Street, but it has illustrated the truth of the promise of the little one becoming a thousand, for since then 1,528 persons at least have been received into fellowship with it, and the present number of members is above 250. The Rev. James Upton was the first pastor, and as a memorial tribute of his faithful and successful labours in connection with it for the long period of forty-eight years, it has been resolved to place his name on the front of the new chapel. The building will contain about 800 hearers, together with about 180 children. In the basement there will be a lecture-hall or school-room, with four class-rooms, and at the rear of the building will be vestry, minister's room, committee room, and rooms for the chapel-keeper.

THE BAPTIST BUILDING FUND FOR WALES.—This Fund was established in 1863, the Bicentenary Memorial year, with a view to assist the Churches in Wales and Monmouthshire, to liquidate the debt on the Chapels by means of Loans without interest, repayable by half-yearly instalments of £5 per cent, in the space of ten years. The Fund has been founded upon the principle of the "Baptist Building Fund" in London, which for 18 years has worked to the entire satisfaction of its members. The baptist chapels of the Principality, (the greater portion of which have been built during the last quarter of a century, and number nearly 600), have cost about £350,000. The remaining debt upon this large property amounts to about £80,000. So rapid and unprecedented has been the progress of the denomination, under the blessing of the Head of the Church, of late years, that the adoption of some measures to develope its great resources and meet its wants had become incumbent. The intention of the Committee is to raise the sum of £10,000 to £15,000, to form a permanently circulating Fund, towards which, promises have already been obtained from only 201 Churches to the amount of *six thousand five hundred pounds*, leaving 360 Churches yet to be canvassed. The whole of the Baptist Associations of the Principality, both English and Welsh, have unanimously approved of the movement, and the benefit to be secured by it will be available to churches of both languages without distinction. Corresponding Secretary and Collector:—Mr. Llewelyn Jenkins, Macsycwmwr, near Newport, Monmouthshire.

LYDBROOK, *Gloucestershire*.—Mr. T. Watkinson, the pastor, and his friends, are making an appeal for help in the erection of a new chapel, which appears desirable for two good reasons: the old place is not only very inconvenient and unsuitable, but will not hold the congregations which desire to attend. The expense of land, chapel, and turning the old place into cottages, will be about £500. The friends, though in unfavourable circumstances on account of the American War, have raised about £150. Willing to help themselves, "according to their ability," we hope they will meet with willing helpers in their good work.